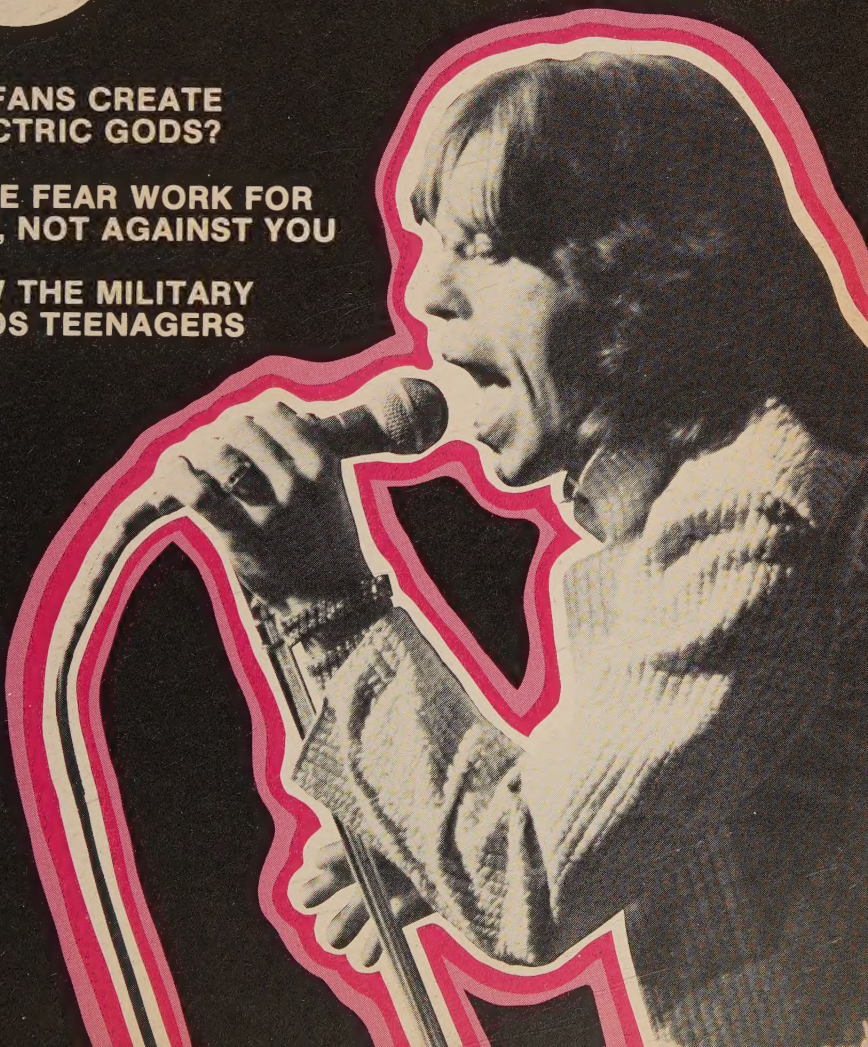
MARCH 1976

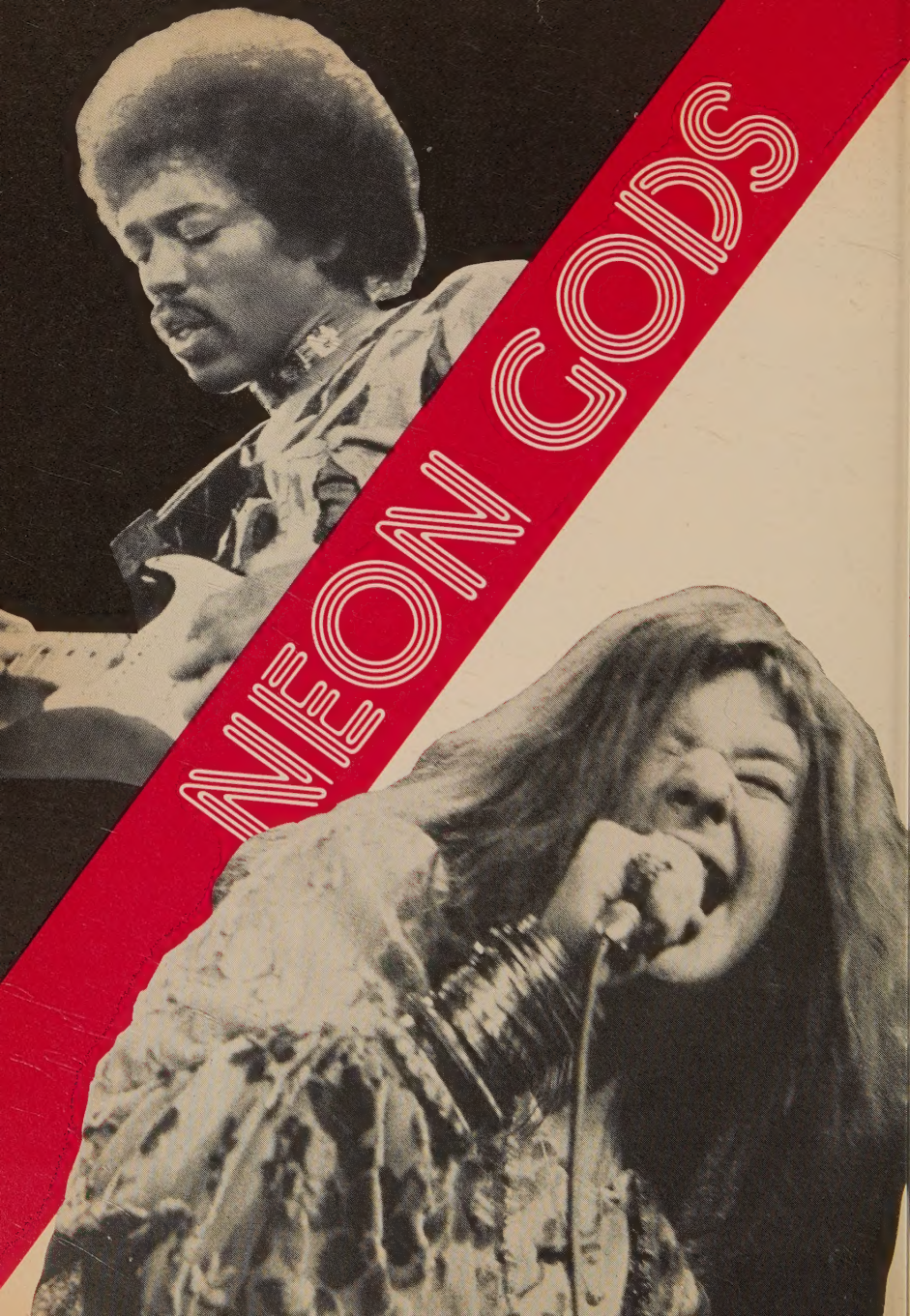
youth MAGAZINE

DO FANS CREATE ELECTRIC GODS?

MAKE FEAR WORK FOR YOU, NOT AGAINST YOU

HOW THE MILITARY WOOS TEENAGERS




NEON GODS

ARTICLE AND STUDY GUIDE BY DENNIS BENSON

was deep in the wilds of Mississippi with four hundred high school students. It was after media experience and our time together. A few of the kids were sitting with me. We rapped about rock stars. One girl's eyes glistened when I told her that Alice Cooper had given me the medallion I was wearing. It was a parting gift when I left the tour. "Could I hold it?" She took it in both hands and looked at it for a long time. "Did he actually touch it?" Suddenly she kissed it for a long and reverent moment. This southern girl was conservative and very religious.

The bigger-than-life dimensions of the rock star surpass any previous mass hero worship in our history. Millions can have intimate electric communion with the media image of the star. The lonely and painful aspects of life are comforted through the music of the performer. So much of fantasy life is experienced with the "Jumping Jack Flash" who embodies all the freedom and power missing in so many average lives. It is so easy to project our feelings into the personification of our dreams. The role of being the focus of this attention adds certain attributes which at other times were associated with religious feelings.

These media gods come and go rapidly. They flash across the sky and burn up in their rapid descent. John Lennon could claim years ago (as a sad comment, by the way) that the Beatles were bigger than Jesus. He was right. As my mime friend, Dan Kamin, reminds me, Jesus is not known to the majority of people in the non-Christian world. The Beatles, however, were known wherever a transistor radio could reach out and touch people. John spoke of the "fall" when the Beatle thing would be over. The Beatles could not sit at the center of the pop pantheon forever. However, their mythological presence, even in the group's dissolution, still impresses most pop music. They were, indeed, bigger than life.

The pop gods exist because the worshiper gives them a divinity. The listener is willing to set them apart from human expectations. There is a willing suspension of critical human perspective. The true fan/pop worshiper will be committed to a superstar as long as the power of the experience meets his/her particular needs. Once there is a shift of needs the god is cast down.

Publicist Lydia Woltag claims

Excerpted from Dennis Benson's forthcoming book, *The Rock Generation.* Copyright © 1976 by Dennis C. Benson. Used by permission of Abingdon Press.

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that the audience needs such pop gods. "It makes their lives seem so much more exciting. There are different kinds of superstars. Some of them are the results of careful buildup. Mick Jagger is something else. When he walks into a room, you know that he is a special person. He would have been on top no matter what he tried."

How does the star endure this glare of adoration? With difficulty. There are many sad stories about some rock performer who folded under the pressure of being bigger than life. Janis Joplin, Jimi Hendrix, Brian Jones, and many others have met untimely deaths under the demands of pop divinity. During breakfast with Foghat, the guys freely admitted that they themselves are in awe of other performers. Even the neon gods worship other gods. Onstage or on record an ordinary person becomes amplified beyond the range of normal credibility. The person in the spotlight is bigger than life.

As a fan, I have found myself grasped by the heightened performance moment. It happened to me during a Rolling Stones gig. For years I had listened to this bedrock group of the pop music scene. Every song had poured through my head under a variety of emotional states. There has almost been

John Lennon

THE BIGGER-THAN-LIFE DIMENSIONS OF THE ROCK STARS SURPASS ANY PREVIOUS MASS HERO WORSHIP IN OUR HISTORY

liturgical quality in the skin-close relationship I had had with some of this music. When the night for my first Rolling Stones' concert came, I was ready and waiting to be moved. Stevie Wonder opened the show. It was a heavy set. No one but the Stones could have followed this master of music and performance. The lighting featured reds and blues.

After a brief break the houselights went down and a piercing stream of blazing white lights filled the stage. Chip Monck, the lighting wizard, had hung a huge mirror over the stage. The spotlights were placed behind the stage so that they could be focused on the performers in the mirrors. This enabled the spotlights to cut onto the stage with laser-beam intensity from a distance of only 30 or 40 feet. While our eyes were fighting to adjust to this blinding white light, the huge speaker system mounted on hy-

THE HUNGER FOR TOTAL INVOLVEMENT IS PRESENT IN HUMANS TODAY; THUS THE MEDIA CREATES THOSE GODS AND EXPERIENCES THAT PEOPLE CRAVE

draulic lifts began to rise. It gave us the impression that the stage was rising. "Ladies and gentlemen, the Rolling Stones!" This anticlimactic statement sent shudders though my body. They were suddenly onstage. The sound of "Brown Sugar" filled the auditorium. They were there! The Stones in front of us! Mick Jagger hit the stage in this marvelous rock dance. The mellow excitement was too much. The audience suddenly became one.

In this context it was impossible to comment on how well they played or any other critical evaluation. The spell was much like that reported in another time about revival meetings. Great evangelists have been able to cast a similar web of emotional involvement. Of course, this pop entertainment moment is not the same as a religious meeting. The content is vastly different. However, religion is seldom able to

Alice Cooper

deliver such all-consuming moments. This may account for the renewed interest in charismatic and other emotionally demanding religious meetings among some churchgoers. The hunger for total involvement is present in contemporary persons. However, only pop entertainment is able to deliver the moment regularly. Again, a review of sports, soap operas, and other media moments suggests that the culture has created the neon gods and the experiences people crave.

I suspect that the pop stars are a result of the needs and desires of the fans. Most rock groups are not searching to deliver their personal messages to the world. They are, consciously or unconsciously, searching for what a segment of the audiences want to hear or experience. The pop deities tend to be the creations of the audience. Even Bob Dylan seems to have caught the spirit of the times more than creating it. The fact that he could articulate that which a vast segment of the culture felt had made him a major pop deity.

There are dangers for everyone when people create projections of needs. It has been easy for the culture to place the blame on the shallowness and disposability of the electric gods. However, the responsibility for facing human needs squarely rests on the fan/worshiper. The fault is not in our stars, but in ourselves.

GETTING IT TOGETHER

The article on pages two through nine is an excerpt from a forthcoming book, *The Rock Generation,* by Dennis C. Benson. Published by Abingdon Press, the book is part of a set of resources, which cost $6.95, including two LP records, and a game called "Gig." On the records are segments of interviews with rock stars. And the game enables a group to do its own "gig."

Other chapter titles in the book include: "An Electric Jesus," "Prance of Death," "Getting High," "On the Road," "Rockonomics," "DJs—The Mouth of Rock," and "Daughters of Rock." The book is not a history of contemporary music, nor an analysis of the meaning of lyrics or of the technical structure of pop music.

"This book/LP/game/experience is an invitation to look at ourselves from the view inside the music/star/concert environment," says the author. "There is much to learn about ourselves in the stars and the music which we make popular. It is this quest for meanings and feelings about life which awaits us here."

On pages eight and nine is an excerpted sample of the discussion guides that follow each chapter. Not printed here are ideas and Scripture for you to probe after listening to bands from the LP record which contains interview quotes from John McLaughlin (Mahavishnu Orchestra) and John Lennon (the former Beatle).

Explore on your own, or in a group, or in an intergenerational discussion, "You must also listen to the music within you," says the author. "Perhaps you will discover something about yourself and your faith in the process."

POSSIBILITIES TOGETHER (a study guide)

A. Create a god

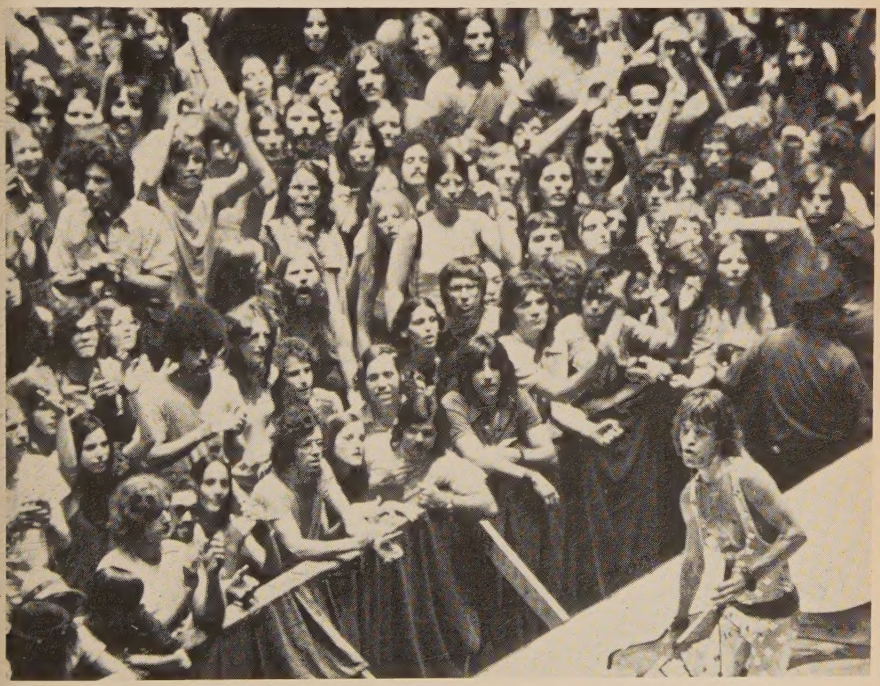
1. Divide your group into sub-units of four or five. Use a copy of a news magazine. Remove the staples and give each group several pages. Have the participants extract the human needs reflected in the stories. Encourage them to list these basic human needs on pieces of newsprint you have furnished for the session. They should list only those things which have been found on the pages they have.
2. Next ask them to create a god with attributes which could answer the human needs discovered in the magazine. Have them give him/her a name. How would this deity help the worshiper? What would be the best way for the god to communicate with the faithful? Encourage your folk to use their imaginations.
3. Ask the group to prepare a presentation of this deity. What symbol can they create (draw on the newsprint)? A short reading from this deity's "scripture" can be part of the presentation. Will he/she have commandments, promises, or advice to offer? After the gods have been offered to the whole group, have the whole group sele their favorite. Why was th particular deity chosen ov the others? What does th say about the voting group What are the weaknesses such a god and its promises
4. Compare the most popul fictional deity with God outlined by the basic confe sion of faith used by yo church. This can be a class cal creed or some oth familiar faith statement.

B. And/or—the historical faith.

1. You might want to spen some time with Philippia 2:5-11. The concept of t historical Christ "emptyi himself" for our sake witho surrendering his authenti ty might be compared wi the deities created by t group.
2. Form small groups a create symbols of the g suggested in this passag This drawing or design m take any form. Share the symbols. How do they dif from those made earlier? D they suggest any answers the needs discovered in t magazine?
3. The students can also tempt to experience th own willingness to emp themselves for others. Ha

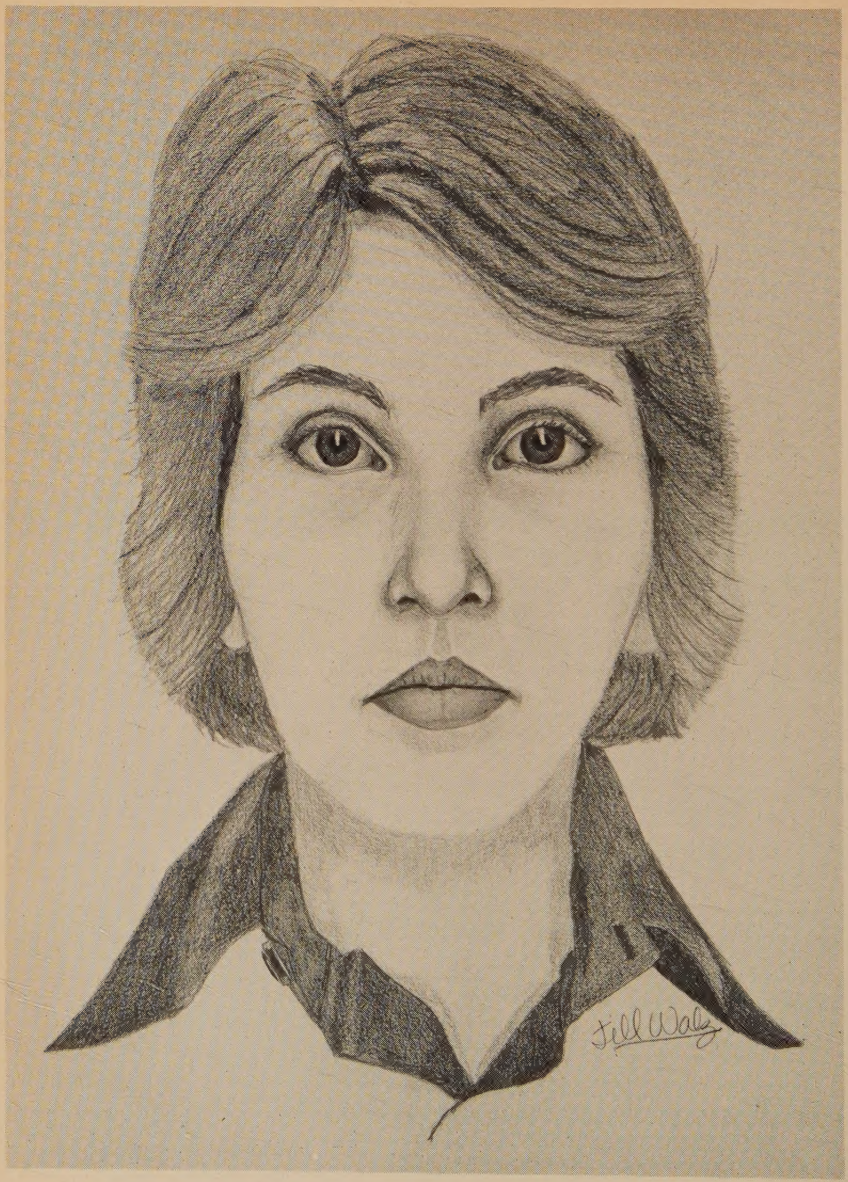
each person take five minutes to decide that which he/she would want to keep of his/her senses or life processes if he/she were asked to sacrifice part of his/her life for a loved one. In other words, how much can you lose and still remain yourself? Have each person draw a symbol for that life function he/she must retain. Share these decisions.

4. You might have the students take a few minutes and develop charades of some biblical situations in which Christ seemed to keep his authenticity intact without surrendering or emptying himself to the spoken desires of the crowd. As Mick Jagger has suggested, they got not what they wanted, but what they needed. Write these on pieces of paper and have members of the group take turns acting these out while the others guess what biblical scene has been chosen. □



Wide World Photo

Mick Jagger of the Rolling Stones



"Self-portrait," pencil drawing, by Jill Walz, 16, Quincy, Ill. (1975 Creative Arts winner)

Creating is fun! (It can also be trying, as any struggling poet or painter will tell you!) One of the best parts is when you can sit back and say, "I did it!", and enjoy others' enjoyment of your work.

Now, once again, you've got a chance to share your creative efforts. Enter YOUTH's 1976 Creative Arts Awards, and if your work is chosen as a winner, it'll appear in a special issue of YOUTH, and you'll receive $25 prize money. Let us hear from you! Just follow the easy rules and guidelines below.

Creative Writing
Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories—whatever form you like and feel you're best at.

Art Work
We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistic expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

Photography
Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do not have to do your own developing and printing to enter in this category.

Sculpture
If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Here are rules and guidelines:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you've done as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, the media you are using, your name, age and address. Place this information in the upper right corner of each writing entry, and on the back of each photograph or piece of art work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. CREATIVE WRITING ENTRIES CANNOT BE RETURNED. So please keep a copy of your work.
6. All entries must be mailed by May 3, 1976.
7. Send your original entries to: CREATIVE ARTS AWARDS, YOUTH Magazine, Room 1203, 1505 Race St., Phila., Pa. 19102. After the judging is completed all entries other than Creative Writing will be returned.

THE MILITARY AND YOU

Every young man—and many women, too—face a decision about military service. Some may voluntarily join the Armed Forces as their patriotic duty. Some do it to have a paying job in a job-scarce economy. Some see it as a way "to get away from it all"—a chance to grow up on your own. For still others, military service—or anything advocating violence as a solution to problems—is morally wrong or against their religious beliefs.

It's easy to understand why most young people are presently not concerned about it all, especially at a time when the draft system or a process of "military manpower procurement" is seemingly inactive because of an all-volunteer army and of a lack of an immediate national military emergency.

But the military is very active in its efforts to recruit enough men and women to fill the volunteer ranks of the Armed Forces. And, although the Selective Service System is in a period of flux because of budget debates and political maneuvering (it's an election year), the requirement of registering all men of 18 years of age is still law.

Every young person must decide for himself or herself—that is your right and your responsibility. What is the purpose of life? What is your duty to your country, to your family, to humanity, to your God, and to yourself? What in life

Photo by Ed Eckstein

is worth dying for? Is being a soldier the only way to prove that you're "a man"? How can you best be a responsible citizen? If you feel violence is wrong, how can it best be stopped? Is violence ever justified? What does your faith say about war? If you are considered an adult legally, should you be free to make any decisions affecting the future of your life? The struggle with these life-shaping questions comes at a time when you are most involved in trying to understand who you are as a person and what the world is all about.

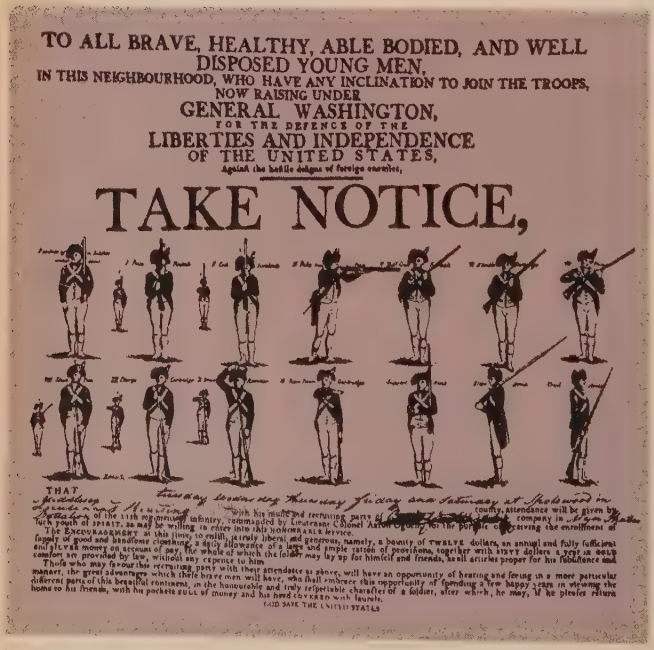
If you decide to go into the Armed Forces, as many do, your adjustment to military life will be easier if your decision beforehand was an informed and thoughtful one. But many young people are not aware of other alternatives to the military, or they don't think seriously about military service until it's too late, or they feel it's unpatriotic even to question such things.

Believing that an informed and thoughtful decision is a healthy one, both for the individual young person and for the nation, we hope the following two articles—and others to come—will help you to begin to work toward an intelligent and conscientious decision.

—THE EDITORS

THE TARGET IS THE "YOUTH MARKET"

BY ROBERT K. MUSIL


TO ALL BRAVE, HEALTHY, ABLE BODIED, AND WELL DISPOSED YOUNG MEN,
IN THIS NEIGHBOURHOOD, WHO HAVE ANY INCLINATION TO JOIN THE TROOPS, NOW RAISING UNDER
GENERAL WASHINGTON,
FOR THE DEFENCE OF THE
LIBERTIES AND INDEPENDENCE
OF THE UNITED STATES,
Against the hostile designs of foreign enemies,

TAKE NOTICE,

THAT

In Colonial days, young recruits were encouraged by billboards to take up arms to defend their country.

No movie in recent years has so captured the fears and imagination of the nation in so short a time as "Jaws." And few efforts to reach the youth market can match that of the current military pitch of publicity and programs aimed at high-school-age youth.

One well-known actor who has an intimate knowledge of the impact of both "Jaws" and of the military on the public is Richard Dreyfuss. In real life, Dreyfuss, a 29-year-old California native, is more like the future draft exile he played in "American Graffiti" than the scientist and shark chaser he plays in "Jaws." During the Vietnam war, Dreyfuss was a conscientious objector and worked the night shift at Los Angeles County Hospital.

Since his alternative service, Dreyfuss uses his acting talent and public appeal to promote his peaceful views. He has lobbied in

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Robert Musil teaches at St. Joseph's College, Philadelphia, and has served on the National Council to Repeal the Draft, the National Council for Universal and Unconditional Amnesty, and the Task Force on Ministries to Military Personnel (United Church of Christ).

Photo by Lynn Grossman

Actor Richard Dreyfuss is one among well-known personalities testifying before a congressional hearing on amnesty.

favor of amnesty along with Rob Reiner (Mike, of TV's "All in the Family") and other stars like Peter Boyle and Jack Guilford.

Now he plans a series of public service TV spots to tell young people about conscientious objection and their options under the Military Selective Service Act. The spots are the brainchild of Ellen Wilkinson, public relations director of CCCO, an agency for military and draft counseling, with headquarters in Philadelphia. She hopes that Dreyfuss will help generate the same kind of excitement and discussion about the pros and cons of military service and its alternatives that he did about sharks.

Annual Registration

Renewed interest in the draft was stirred because of talk in capital circles about a possible Presidential Proclamation instituting a single national day for an Annual Registration.

The date that had been most often discussed was March 31, 1976. Budget debates have put such an event in jeopardy. But watch future news developments. If it happens, males under 26 who were born in 1957 or earlier, and who have not previously registered with the Selective Service System, will be required by law to do so on that day. Men who fail to register can, if found guilty, be sentenced to five years in prison and/or fined up to $10,000.

> "In the early 60's, most young men didn't think seriously about religious and moral beliefs about the draft until Vietnam came along."

Since the President's authority to induct men into the Armed Forces expired June 30, 1973, many Americans have mistakenly believed that the draft is over. Young men have been required to register each year since then and lotteries are held. Previously, young men registered on their 18th birthday and at their nearest draft board. But now all that is changed.

If a national registration was to be held, the Selective Service System has estimated that about 1.66 million men will be required to register within a 12-hour period on whatever day is selected. And they would prepare an elaborate program to accomplish this job. Using minimum figures, Selective Service officials presume that at least 85,000 individual registrars at 35,000 separate registration sites would be needed nationwide. Four major organizations are expected to provide most of the volunteer registrars—the Army Reserve, the National Guard, the American Legion, and the Veterans of Foreign Wars.

Registration sites would be located in Reserve or Guard armories and at Legion and VFW posts, as well as in schools, post offices and other public places.

With the draft on stand-by status, many young men have not thought much about the draft. So failure to register remains a problem for Selective Service long after the well-publicized draft resistance of the 1960s.

To meet their goal of full registration, Selective Service plans a massive public relations campaign to alert young men to their legal obligation to register. Such a possible information blitz is outlined in the "Annual Registration Manual" from Selective Service headquarters. There would be TV and radio spots, posters in public places, buses and subways, mail stuffers for utility bills, ads for newspapers and for both general and youth-oriented magazines, speaking appearances by the Director of Selective Service, Byron Pepitone, on TV talk shows and before national organizations, and much more.

Even if such a huge campaign could mobilize an impressive 95 percent of those required to register on the designated date, however, that remaining five percent—over 80,000 young men—could possibly wake up the next day as potential criminals. It is unlikely that all 80,000 would be prosecuted, but some might be. In fact, the selective nature of draft prosecutions has always bothered draft critics. During the Vietnam era, about 206,000 men were reported delinquent to the Justice Department by Selective Service, even though knowledgeable critics like Henry Schwarzschild of the American Civil Liberties Union pointed out that the number of actual violations was probably far higher. Eventually, only about 10,000 draft resisters were convicted and about 4000 served sentences in prison.

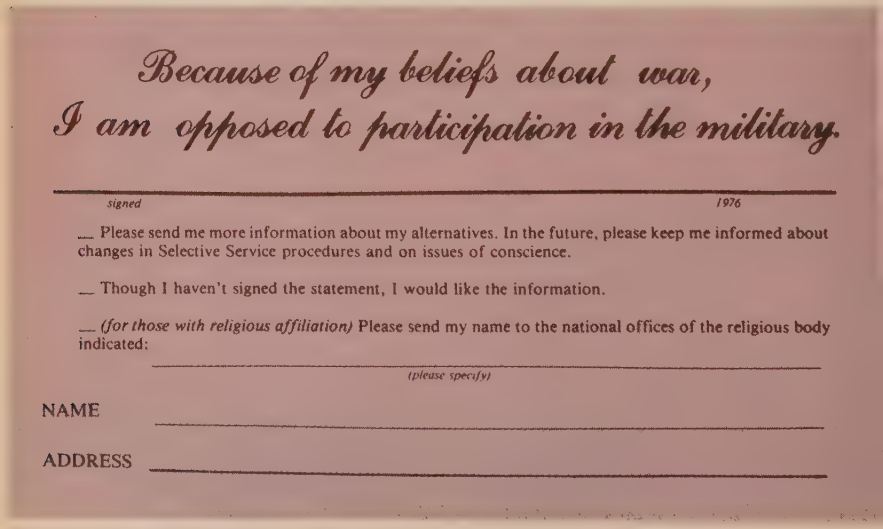
Since the stand-by draft, prosecution has been even more selective. No one believes that all young men required to register have done so. Even President Ford's son, Jack, failed to register on time. Yet he was never prosecuted. On the other hand, Bruce Baechler, a Quaker from North Carolina, was one of the first young men convicted and sent to prison after actual inductions were halted. Baechler, who is currently serving a 26-month sentence at Robert F. Kennedy Memorial Youth Center in Morgantown, W.Va., refused to register on religious grounds. Like many Quakers throughout U.S. history, Baechler believes that participation in war or preparation for war—including registering for the draft—is immoral. He is an absolute conscientious objector—a position currently

illegal in the United States.

Other conscientious objectors, like Richard Dreyfuss, refuse to serve in the military, but are willing to register and perform "alternate service" in place of a tour in the military. In past years, young men declared themselves conscientious objectors, filled out a special form, and if accepted by their local draft board, were classified I-O. If a national registration were to take place, there would be no classification and no provision for declaring conscientious objection.

That's one of the reasons why CCCO (a non-profit group that has been defending the rights of conscientious objectors since 1948) has launched its pro-CO campaign, "Taking a Stand Against War." The campaign, which is backed by a number of counseling, peace, and religious groups, is designed to coincide with Selective Service's own registration and publicity campaign. "We want everyone to think about war and the draft, so we have designed cards for men and

Most CO's refuse to serve in the Armed Forces, but are willing to register and to perform "alternate service" in place of military service



Because of my beliefs about war,
I am opposed to participation in the military.

signed *1976*

__ Please send me more information about my alternatives. In the future, please keep me informed about changes in Selective Service procedures and on issues of conscience.

__ Though I haven't signed the statement, I would like the information.

__ *(for those with religious affiliation)* Please send my name to the national offices of the religious body indicated:

(please specify)

NAME

ADDRESS

"Taking a Stand Against War" cards (above) give persons a chance to register their conscience.

women," explains CCCO's John Ginaven. "Since there is no way to officially declare your objection to war, we encourage people to register with us." The blue, wallet-sized cards read, "Because of my beliefs about war, I am opposed to participation in the military."

Given the recruiting successes of the volunteer Armed Forces and a strained Federal budget, other critics argue that it is time to end the draft totally. Senator William Proxmire (D-Wis.), a frequent critic of government spending and military waste, has introduced a bill, S. 1628, to eliminate the Selective Service System altogether. Proxmire claims that the Selective Service budget of around $50 million is "a classic case of institutional self-preservation." At the opposite pole, Rep. Mendel Davis (D.-S.C.) has introduced H.R. 10486 that would reinstate the President's power to induct, would require a military tour of duty of three years, and would make women liable for the draft.

Given current interest in sexual equality before the law, it seems likely that some day either women will be required to register, or the draft will be scrapped. At least one Federal judge, W.D. Murray of Butte, Mont., already is convinced that the draft discriminates on the basis of sex. In dismissing an indictment against Kenneth

Photo by Ed Eckstein

Military manpower needs are presently being met completely by volunteers; but will this continue?

Reiser, 22, for refusing induction, Judge Murray said that the draft laws, "establish a sex-based classification which burdens and penalizes members of one sex and not another."

It seems, then, that a lot of changes and confusion will surround any kind of Annual Registration Day (for the draft)—when and if it is held—but you should be alert to it, for it will be one of the first crucial, independent decisions for many young people. "Shall I refuse to participate in registration and risk criminal penalties? Shall I become a conscientious objector when there are no provisions for doing so? Shall I simply register and forget about it, or hope for the best? Shall I volunteer for the Armed Forces?"

The Rev. Ralph Weltge, Secretary for Young Adult Ministries of the United Church of Christ Board for Homeland Ministries, feels that whatever young people decide, they should give the decision serious thought, study, and prayer. They should talk deeply with parents, ministers, teachers, independent counselors. "Many young men who registered for the draft in the early 60's never thought much about what it meant in terms of their religious or moral beliefs until Vietnam came along," says Weltge. "They never dreamed they might really be drafted for

> The nation's military recruitment budget could pay for 60,000 full four-year college scholarships of $2500 per year

war. The churches weren't well prepared to give advice either." Now, according to Weltge, church denominations, local ministers, and independent counselors are better equipped to help a young person think through such a decision. "For example, take selective objection. It is the position of most of the denominations in this country that some wars can be just and others unjust. But there is no legal way to be a selective objector. Any young person will certainly have to think hard about his relationship to a law that fails to recognize his church's beliefs on war and peace."

Recruitment Push

The draft is not the only military question that will occupy young people this Spring. Since the advent of totally volunteer Armed Forces, the nation's military recruitment budget has mushroomed to $590,000,000. Most of the money is aimed at the country's schools and youth. That's about three times the budget for the entire Washington, D.C.

school system, or enough money for 60,000 full four-year college scholarships of $2500 per year. This huge sum helps to support about 32,000 military recruiters (more than one for every high school in the country) and place recruitment ads on TV, radio, billboards across the nation, and in youth-specialty magazines from *Scholastic* to *Hot Rod* and *Sports Illustrated.*

Army's Project Ahead

A recent ad for the Army in *Sports Illustrated* covers two glossy pages in full color. The grabber is a photograph showing two GIs repairing a giant radar antenna. The copy focuses on Jim Blevins, an All-American looking Sp/4 at Ft. Lewis, Wash. Jim talks about how he can be in the Army and attend college at the same time. "Where I'm stationed now, I go to class right on post. The courses are offered through a nearby college. And the Army pays most of my tuition. I find out what credits I need by writing my Project Ahead counselor back at Eastern Kentucky. When I finish each course, I send my credits back home."

Jim Blevins is in the Army's Project Ahead, a new recruiting program. Project Ahead allows a student to enroll in one of 1200 participating colleges and universities. Then you join the Army, take college courses available on active duty, and get the credits transferred to your *alma mater* where a place will be reserved after discharge from the service. The attractive part for young people, especially in a recession, is that the Army pays for 75 percent of tuition for courses taken on active duty. Other services offer somewhat similar arrangements.

Ads Vs. Alternatives

Several things bother critics of such widespread military advertising. The sheer bulk of the ads (about $100 million worth) is larger than most giant U.S. corporations. Unlike corporate ads, however, taxpayers pick up the tab directly for military advertising that shows only one side of a very controversial subject. David Cortright, of the Center for National Security Studies in Washington, D.C., explains. "Take Marine Corps ads. They look good. But they never mention, for example, that one out of every four Marines this year got a bad discharge. Their futures are pretty effectively ruined. They don't show that in the ads."

Nor do the ads suggest how else you might find help with the cost of a college education without enlisting. The American Friends Service Committee in Baltimore puts out a pamphlet for young people as a direct result of such ads. The pamphlet explains

that last year about one-fourth of the $593 million in Federal grant money available for needy college students (almost the exact amount spent on recruiting) went unspent. It tells how and where to apply for such aid. Fran Donelan, a counselor at the AFSC, points out, "Young people and their parents don't know about a whole range of programs like Basic Educational Opportunity Grants. And they are not widely publicized like military enlistment deals."

JROTC for Teenagers

There are other programs, too, designed to impress a favorable image of military life on young people and their parents. High school JROTC units now enroll about 180,000 boys and girls at 1200 different schools. (See "When High Schools Offer JROTC," by Bob Levering, YOUTH Magazine, May, 1974.)

Military in High Schools

Schools also play host to military bands, movies, thrill shows, fashion shows, adventure clubs, and sports clinics. Recruiters appear at Career Days, assemblies, and increasingly are able to teach actual high school classes in vocational education.

ASVAB Tests for Students

One such vocational program that may become as controversial as JROTC is the Armed Services Vocational Aptitude Battery (ASVAB). ASVAB tests cost the taxpayer about $4.7 million this year, but are offered free from the Department of Defense to local schools. Last year, about 1.3 million students took ASVAB at 15,847 high schools. What makes the test controversial is not its quality as an educational tool—opinion on that is mostly favorable—but rather the fact that computerized test results are automatically sent to recruiters for their follow-up. Many schools have a policy against releasing students' names, addresses and other information about them to outside agencies; ASVAB helps get around such restrictions.

> Scores from ASVAB tests given in high schools are automatically computerized and sent to recruiters for their follow-up

Rep. Charles Mosher (R-Ohio), whose office has been looking into ASVAB for more than a year, is concerned that the military, though not technically in violation of the new Educational and Family Privacy Act, is not being straightforward about the true purpose of the test.

On the other hand, Major Richard Camp, a Marine re-

cruiter in Milwaukee, thinks school policy not to release names there is wrong. "I am disappointed in the School Board," he told the Milwaukee *Journal.* "I can't understand their feelings. I get the underlying current that we are classified with insurance and pots and pans salesmen, not that they are not respectable, but we are serving the country."

A Matter of Conscience

The center of attention for this blizzard of information, advertis-

ROTC in high schools has become a growing program throughout the United States.

Photo by Bob Fitch

ing and propaganda, claims and counterclaims, is, of course, the young people of the nation—young men and women who make up Madison Avenue's "youth market." From "Jaws" to the draft to military recruitment, young Americans are offered a dazzling and dizzying display of fact and fiction, fear and fantasy. Amidst the din and glitter when it is momentarily quiet and still, however, it is still the individual, alone with his or her conscience, who will ultimately have to decide, have to act. □

TO FIND OUT MORE . . .

Write to:
National Headquarters
Selective Service System
1724 "F" St., N.W.
Washington, D.C. 20435

Central Committee for Conscientious Objectors
2016 Walnut St.
Philadelphia, Pa. 19103

Nat'l Interreligious Service Board for Conscientious Objectors
550 Washington Bldg.
15th and New York Ave., N.W.
Washington, D.C. 20005

For more information about the Armed Forces, look for the number of your local military recruiter in the Yellow Pages of your telephone book.

Ask your minister or priest where to write to find out your denomination's position on war, conscientious objection, and services to Armed Forces personnel.

IT'S STILL THE LAW

An interview with
Byron V. Pepitone
Director of Selective Service

EDITOR'S NOTE:
No one is currently being drafted into the U.S. Armed Forces. Military needs are presently being filled by volunteers. But the Military Selective Service Act still requires that young men register with the Selective Service System, which processes such registrants to maintain a "readily inductible pool" of manpower if a national emergency should occur which would require more military manpower than can be raised by the all-volunteer concept.

Therefore, the Selective Service System continues to function in a standby status, but with a much smaller work force. Without legislative action by Congress, however, Selective Service cannot draft anyone—only register them.

Registration procedures were temporarily suspended on April 1, 1975, but, unless present budget debates intervene, a new annual registration procedure might be announced by a Presidential Proclamation and given nationwide publicity sometime in 1976. This registration will include all unregistered young men who became 18 years of age in 1975 or before and who are not yet 26.

The date of this mass registration was originally expected to be March 31, 1976, but, as we go to press, uncertainty about details of registration procedures has been caused by budget debates in Congress. As a result, the 1976 budget for the Selective Service System could conceivably be cut to the point where plans for a mass registration would be drastically changed, even eliminated. As of mid-January, it is doubtful that a Presidential Proclamation will be immediately forthcoming.

With this as background, YOUTH Magazine discussed such a possible national mass registration with Byron V. Pepitone, Director of Selective Service. The following are excerpts from that interview.

"By a mass registration, we're simply trying to assist the young man in discharging his responsibility under the law."

YOUTH: Once you know the content of the President's Proclamation, whether you have the budget with which to work, and the certainty of the mass registration, how do you plan to inform young men who have turned 18 what they are to do?

PEPITONE: We hope to conduct a rather comprehensive and widespread campaign of public-service-type advertising so that no young man can say that he failed to register for lack of knowledge of a legal requirement. We take seriously our responsibility to inform him.

YOUTH: What will be the theme of your advertising campaign?

PEPITONE: Principally, the theme is asking a young man to step up and be a man. With his right to vote at 18, here is another right and obligation of citizenship. It patterns in a subtle way, I believe, the same theme used by the Marine Corps—"We need a few good men"—that type of thing. The theme goes on to say that, unlike in past history, all we're asking for now is the young man's registration.

YOUTH: No classification?

PEPITONE: Not even that. All we intend to do is to gather the registry information. The reason is that if as a nation we suddenly need an influx of manpower, we need to know immediately where the first group of available young men are. Their names would stay in that so-called "first priority group," pre-identified, for only a year. That year of their primary vulnerability is the year in which they obtain their 20th birthday.

YOUTH: At this mass registration, will there be any opportunity for any young man who so believes to state that his conscience by faith is against war or against serving in the Armed Forces?

PEPITONE: There will be no opportunity at that time, since no classification will then take place. But, before anybody would be classified at a later time as or-

dered by Congress, the opportunity then for a classification that would reflect feelings of conscience would take place. It is my counsel that the very finest way to insure that your conscience considerations are taken into account when classified at a possible later time is to be sure you are registered on time so that you have as much time as possible to have your case heard, if such a necessity arises.

YOUTH: What assurance do young men have that conscience will be taken into consideration later on, if not now?

PEPITONE: It's the law of the land! The same law that requires a young man to register is the same law that gives him the right to prove his right not to serve if his conscience so dictates.

YOUTH: At what kind of places will this mass registration take place?

PEPITONE: It is our hope to make the registration sites as accessible to the young men as we possibly can to relieve as much of the onerous nature of having to perform a chore as we possibly can. We intend to use all possible public buildings, such as federal office buildings, post offices, armories, police stations, court houses, and, in many cases, we have received offers of cooperation from schools where, rather than to disrupt working sessions at a school, the school administration has agreed to make the facilities for registration available.

YOUTH: What is the role of the school if they are a registration site?

PEPITONE: Purely voluntary! We have no ability to force them to do anything. As a matter of fact, the schools usually are doing it to provide a service to their students. They try to make it easy for the young man to discharge his responsibility. I don't know how many, but many schools include this in their citizenship or civics type of training.

YOUTH: How do you line up these registration sites?

PEPITONE: Arranging such a massive effort like this on a national scale means dividing up the detailed work by states. I have done some work from a national level, such as seeking cooperation from the postal system, the Federal Building Commissioner, the American Legion, and the Veterans of Foreign Wars. We're seeking both volunteers to help us as registrars as well as facilities for registration sites. We're trying to reduce costs. Rather than pay clerical help for five days a week

the year round, by having this mass registration day with 80,000 to 100,000 volunteers, we do it in one day at practically no cost.

YOUTH: Have you approached any churches?

PEPITONE: Not on a national basis, but I suspect on a statewide basis we've had some local draft board members whose fellow church members have volunteered to help us out.

YOUTH: Do you anticipate any anti-militaristic expressions because of this mass registration?

PEPITONE: There's bound to be some. You can never please everyone. We're simply trying to assist the young man in discharging his responsibility under the law. We're not trying to harass him. We're trying to make it as convenient for him as possible.

Truthfully, much of the emotion is removed from much of this so-called "anti" reaction if people realize that the registry card is really of benefit to the young man in many places in our country because of the social significance which the card has taken on. Young men use it in seeking employment, or in showing it to police as proof of registering, or as a source of identification. It becomes a method of his demonstrating to people that he has complied with the law.

"The same law that requires a young man to register gives him the right to prove his right not to serve if his conscience so dictates."

I can't see this registration stirring up much trouble. As a matter of fact, in some places, I have gained the sense of Fourth-of-July patriotism being revived by the people who were entering the Armed Forces. No, if we do our job well, I'm not anticipating any problems at all.

YOUTH: It is important that a young man make an informed decision about serving in the military. So he should have full information prior to registering.

PEPITONE: Certainly the growth of non-government draft counseling groups in the 60's was evidence that the Selective Service System was not doing its job of fully informing young men but since 1970 we have tried to give the young man the best and most complete information we can without cost to him. And we'll continue to do that. And if there is something that anti-war groups feel we should be telling the future registrant, we'd be delighted to do so. There should be no

mystery to what we're talking about at all. It would be our hope that we'd say everything to him that he needs to know.

YOUTH: Some critics are concerned that information gathered at these mass registrations will be fed into the complex of government computers that record facts about citizens. What is your response?

PEPITONE: It will be fed into only one computer and, by virtue of the constraints of the privacy law, that computer has no ability to transfer its information to any other one. The law requires, and our regulations implement that requirement, that the information given to us is confidential. No names or addresses are given to any other government agencies.

YOUTH: Are names of registrants given to military recruiters?

PEPITONE: Any military recruiter will tell you that they cannot get any names from us.

YOUTH: Despite your widespread publicity, there will be those who will not know about this or those who will purposely not register. Will they be prosecuted?

PEPITONE: There have always been people who profess ignorance of the requirement to register and there have always been people who have deliberately avoided registration. Some people say as many as ten percent never registered. I cannot prove that they're right or wrong with their figures. I can say that in the past any time we came across someone who had not registered, we offered him the opportunity to do so. If he was not flaunting the law, we accepted his registration and there was no prosecution. If you look in the August 30, 1974, edition of *The New York Times*, you'll see, as a matter of routine, that President Ford's young son was some 90 days late registering with the Selective Service and professed lack of knowledge. Like anyone else's word, his was accepted as a bona fide 18-year-old mental lapse. And this is what we intend to do, as much as we possibly can. We intend to be reasonable.

YOUTH: One legislator is suggesting that the draft be restored, including women.

PEPITONE: I cannot foresee the Congress of the United States enlarging the scope of the Military Selective Service Act any more than I can see them giving the President the authority to induct. I can't see the Congress having any stomach for re-instituting the draft. □

Someone cares
I am a social studies teacher and I use your magazine often in my classes. Almost every issue has something of public concern and social conscience. I recall especially such recent topics as secrecy in government (January 1976), alternative vocations (November 1975), violence in movies (January 1976), understanding and doing something about hunger at home and overseas (July-August 1975), pollution fighting (May 1975), the plight of Asian-Americans (April 1975), and Dr. Martin Luther King, Jr. (January 1975). And still timely for class discussion is your article, "South Africa: The Next Vietnam?" (June 1974). Rarely do I find these concerns discussed in the commercial publications for youth, such as *Senior Scholastic* or *Seventeen*. Thanks for this service to young people and for your social conscience. Someone still cares.
—A.T., St. Louis, Mo.

1976 Calendar—Pro and Con
Your latest calendar (January 1976) is very clever. It makes you think. And, thank goodness, it's not about the Bicentennial!
—L.K., Winston-Salem, N.C.

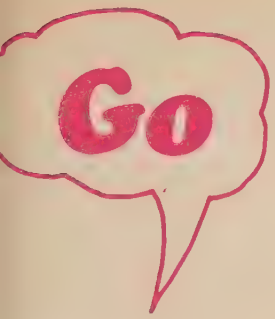
What happened this year to your calendar? It's not as much fun as the poster calendar last year done by Cartoonist Doug Brunner. —T.A., West Chester, Pa.

Christ is the right word
I regularly read the prayers in your magazine, but I really liked the Christmas prayer in your December issue, called "Just the Right Word." Literally, "the Word became flesh and dwelt among us." You make praying seem real; you make God seem nearby; and you make Jesus seem like what we all need in our lives.
—B.R., Dallas, Tex.

Musical harmony
The cover story in the November issue of YOUTH Magazine has aroused much interest among the members of my band and their relatives. We are very proud of the instrumental program at our school and the article has brought home the private thoughts of many members of the various instrumental activities. Thank you very much. —C.C., Slinger, Wis.

Encore?
Why don't you do more interviews with people like Robert Redford and the four women tennis stars (September 1975)? Unlike the fan mags, you get the stars to say something worthwhile.
—J.G., Minneapolis, Minn.

Does it show?
You get criticized for covering so-called secular subjects and for dealing with political issues—the critics couch it in words like "you're not Christ-centered"—but shining through your articles is always reflected a respect for, and an obvious belief in, the potential of the Church in today's world. I just wished more of our religious leadership had the same kind of confidence in Christianity which you try to bring to the contents of your magazine.
—H.E., New York, N.Y.



Bible study
Is there any chance of getting copies of all of the articles in the Bible series by Dr. Frank Seilhamer? I missed some of the earlier ones. I found them very helpful in understanding the Bible and I want to show them to my teacher at church.
—B.B., Seattle, Wash.

EDITOR'S NOTE: If there is a big enough demand, we will reprint the Seilhamer series in booklet form, but we do not have a complete set of copies of all issues in which his articles appeared (September 1974 through December 1975), because our stock of back issues is low or depleted in most cases.

Pass it on!
Enclosed find check to cover the cost of subscriptions to two friends of ours. YOUTH is the best teen-age magazine I've ever seen. We look forward to it every month. —J.W., Chicago, Ill.

Yours is a great magazine! I'm ordering a subscription as a gift for our favorite babysitters. —H.W., Ephriam, Wis.

Ideas
The stories you print about what other kids are doing are interesting. They give us ideas, too. —T.C., Indianapolis, Ind.

What's Ahead?

Janis Ian interviewed
Once a teen-age star, she has gone through problems of growing up which are now reflected in her new songs and new stardom.

The Palm Sunday story
What was the significance of Christ's triumphant entry into Jerusalem the week before his crucifixion and resurrection?

Do women ruin sports?
Iowa has already shown that having both women and men in high school athletic programs does not hurt sports.

Jefferson's Bible
Besides writing the draft for the Declaration of Independence and being a President and an inventor, Thomas Jefferson also did his own translation of the Bible.

Don't take money for granted!
Money is something we touch daily, yet it is the most complex, misunderstood, and controversial topic in our lives. Because it affects us all, a special issue on money is being planned!

THAT'S T

Why do I always seem to want to hear only what I want to hear, yet somehow, God, you keep getting through to me?

Why do you do this to me?

I am quick to pick others apart, but often discover I am guilty of the very thing of which I am critical in others.

I feel exhilarated when I'm with a crowd of like-minded people, but so lonely when left with those who disagree with me.

I look around in the "in" circles for persons I can look up to, but usually I find them among people I've often taken for granted.

I shout out loud to convince others I'm right, but a whisper of truth shatters me.

I blame everyone else—even you—for the tragedies in my life, until I hurt my toe when in anger I kick a chair that got in my way.

I flaunt my physique and talents in an ego trip, until I realize that the "real" me is revealed in how I use what is me.

I ache for acceptance so desperately that I mistake instant intimacy for love, until I'm shaken into an awareness of the everyday, mutual, long-term growth of true love.

I want to be free so much that I'd like to get away from it all, until I observe the really free persons enjoying their living within a natural discipline of life, love and responsibility.

I can't understand why others have problems, until I tutor a ghetto child, or play with a retarded teenager, or care for an invalid grandparent.

HE SPIRIT!

I wonder why nations dislike us, until an exchange student tells me that our affluent economy refuses to pay for an imported luxury an extra penny that could revolutionize the economy of that underdeveloped country.

I accept scientific logic and technological progress as my plumb line for thinking, until I gag on pollution, sweat out violence, and shudder at what minds without a conscience will next create.

Simple answers to the big questions appeal to me, until I suddenly realize I'll never grow up unless I make up my own mind about my life's direction.

God, I'm not even sure you exist,
but you persist in taunting me.
Is it that you know, too,
that I need your help?

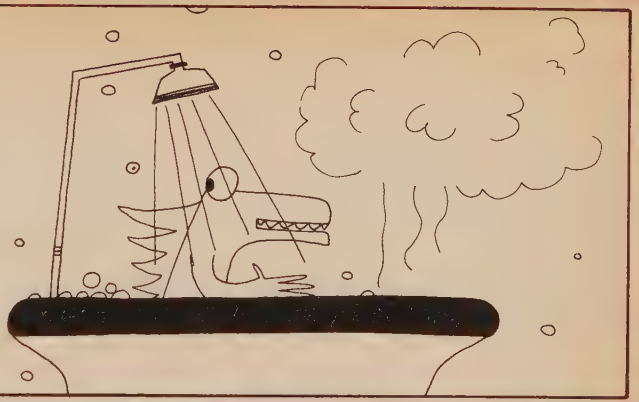
Certainly all around is a certain spirit that moves me. It puzzles me. It prods my conscience. It makes me care. It makes me dance. It gives me hope. It reminds me of people who care about others and about me. People who lift humanity to a new level of dignity and destiny. All that Jesus was and is and spoke about. It's a kind of spirit that moves me beyond myself—to others, to truth, to love, to confidence, to joy, to you.

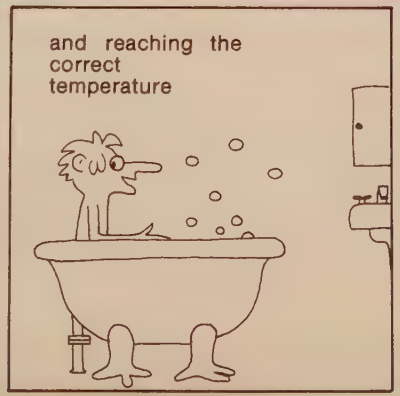
God, is that your way of getting through to me?

—HERMAN C. AHRENS, JR.

hot water

Paperclips by Doug Brunner



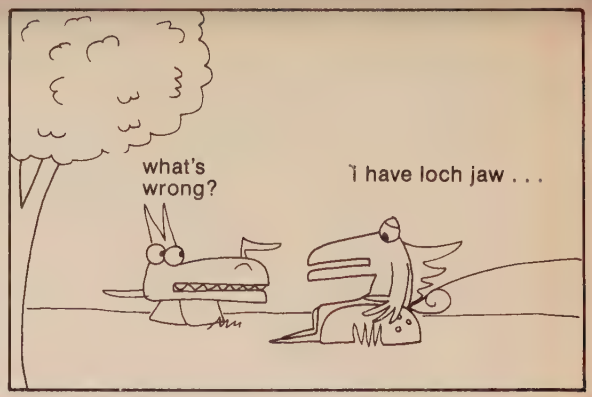


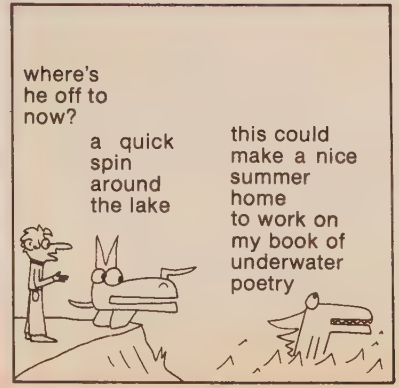
© 1976 Doug Brunner

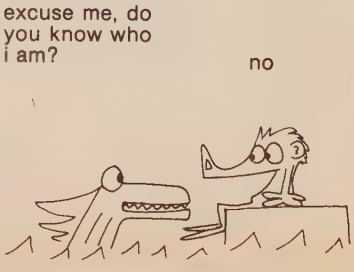
did you see an unusual looking creature go into the pool?
kind of scaley looking . . .
right
i saw him but i couldn't let him into the pool . . .
why not?
he didn't have a regulation suit . . .

i'm the loch ness monster
and i need somewhere to hide for a few centuries
who's after you?
millions of tourists

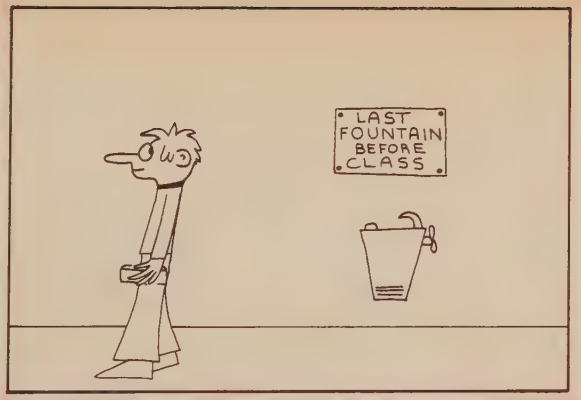
while i'm here
i thought i'd see
a doctor

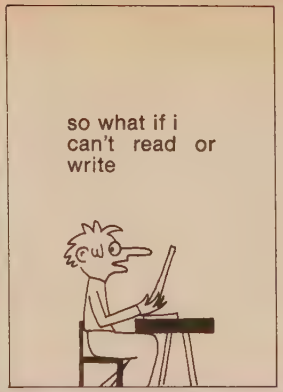

what's
wrong?
i have loch jaw . . .


where's
he off to
now?
a quick
spin
around
the lake
this could
make a nice
summer
home
to work on
my book of
underwater
poetry


excuse me, do
you know who
i am?
no

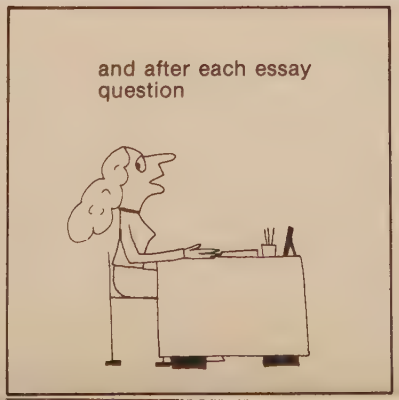
i'd settle for
knowing what
he is . . .
i can work in
peace

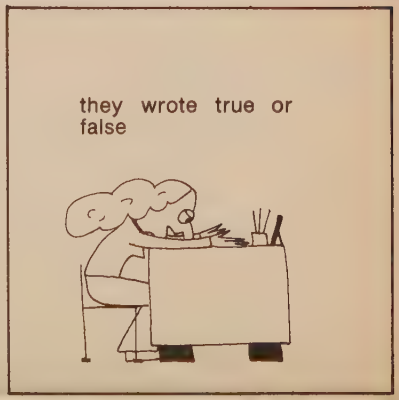

LAST FOUNTAIN BEFORE CLASS

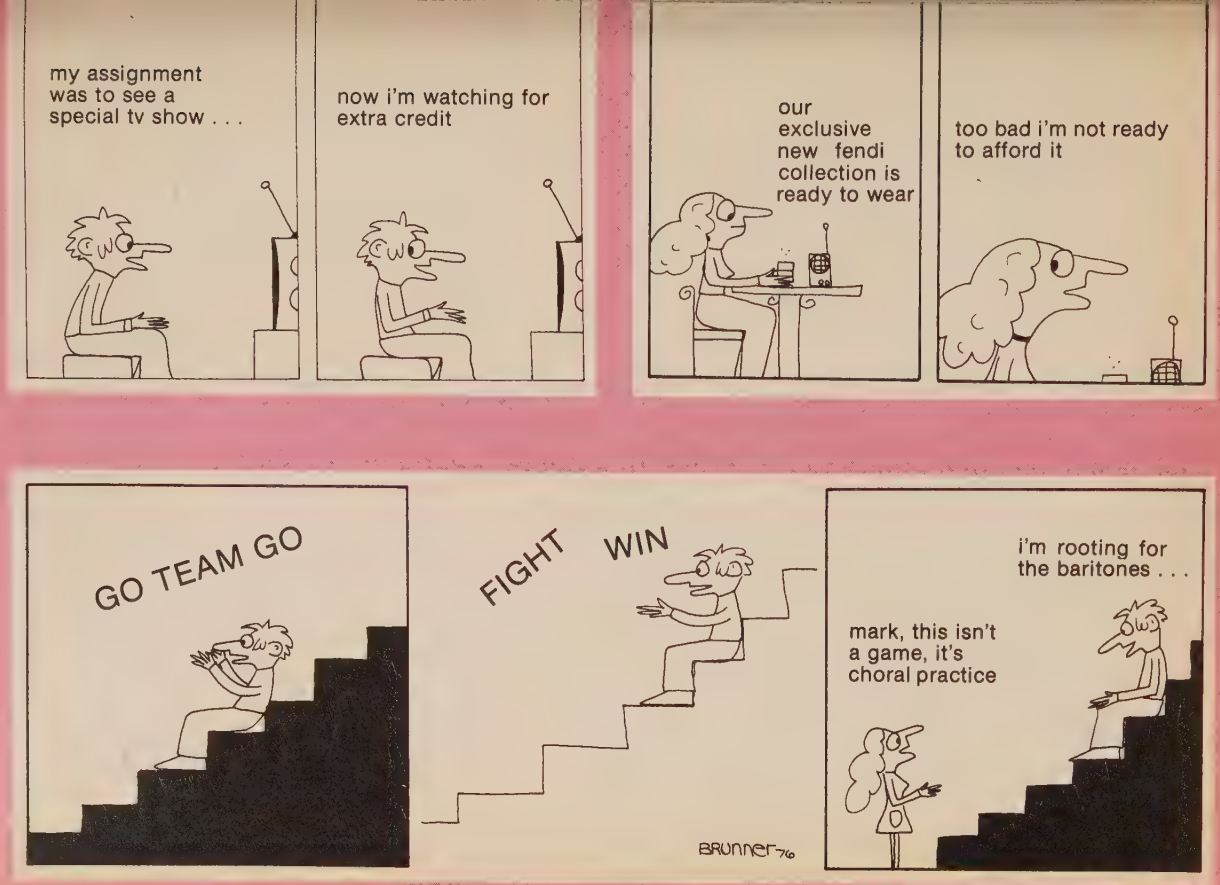

so what if i can't read or write

that's what i'm going to high school for

i gave my class an essay test


and after each essay question


they wrote true or false


my assignment was to see a special tv show . . .
now i'm watching for extra credit
our exclusive new fendi collection is ready to wear
too bad i'm not ready to afford it
GO TEAM GO
FIGHT WIN
BRUNNER-76
mark, this isn't a game, it's choral practice
i'm rooting for the baritones . . .

YOU HAVE NOTHING TO FEAR

By Wayne B. Robinson

"What's the matter with you; are you chicken? I don't want to hurt her feelings. He doesn't even know I exist. Why should I stick my neck out? She's just shy."

What all of these statements and questions have in common is the underlying emotion of fear, though none of them use the word. And this is just one of the

many reasons why fear tends to be so tough to get a good handle on—it wears many disguises.

In animals, we can see fear without any disguise and check out its primary function—namely to move animals into action designed to avert threats to their safety. Fear can work this way for us too. If I see a car pull out of a side street just ahead of me and (moved by fear) slam on my brakes to stop, fear has worked for me as it does for animals. It is a springboard to action aimed at self-preservation, and as such, is a very important and useful part of our resources for living.

But for human beings, things are frequently not that simple. The fear implied in all the opening statements and questions, for example, involved a projected or potential threat to one's self-esteem rather than a threat to one's safety. The result is frequently not action, but inaction or action we later regret.

It started as a child.

This tie-in of self-esteem and fear begins very early in life. During the relatively long period of human childhood, we gather both our basic feelings of self-worth and a lot of scary experiences. Adults tend to get kind of nostalgic at times about childhood (and adolescence) as if it were an idyllic time with no real problems, but that's not how it feels to the child (and adolescent)! Just the other day, my ten-year-old son, who is generally pretty self-confident, wanted me to drive him to school (two blocks) because he was afraid one of the bigger boys had it in for him. And my nine-year-old daughter (also generally self-confident) won't go to sleep without two night-lights on and the bedroom door half open. If you add to the scary business of being a very small person in a very big world which you can't fully understand, the "traditional" parenting style which uses punishment or fear of punishment to elicit desired behaviors in children, and an educational style which often operates in similar fashion, you get quite a legacy carried over into adolescence and adulthood.

What this legacy does is give us a set of expectations about ourselves and others which we lay on the present (and future) and which contaminate our relationships. They often lead us also to bring about the very situations we fear. Let's take the statement—"He doesn't even know I exist." As a child, you might have encountered several adults whom you really wished would care about you, but, as a child, there wasn't a

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Dr. Wayne B. Robinson is pastor of First Congregational Church of Robbinsdale (United Church of Christ) in Robbinsdale, Minn.

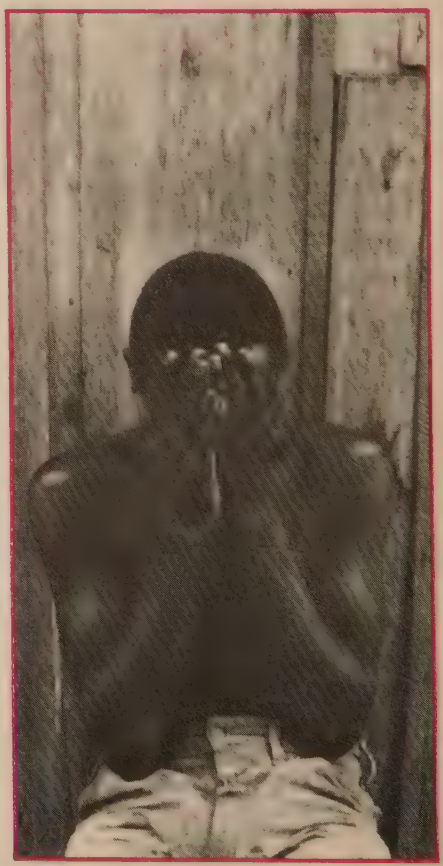
whole lot you could do about their not doing so but complain to yourself. As an adolescent or as an adult, if you continue to act on what you "learned" as a child (people I want to care about me won't and there's nothing I can do to change that), the very thing you fear (he won't care about me) will very likely happen. So how do you break out of this kind of thing?

Sense of self-esteem

You've taken the first step already by being willing to rethink the place of fear in your life. The next step is to realize that fear can be just as valuable a resource as any of our other emotions *if* we learn how to use it rather than let it kind of push us around. And I believe the Bible can help us in that process.

In the Bible, fear is seen, to start with, as a central part of our response to God—not fear of punishment but the deep kind of respect or awe which can only, and should only, be given to God. It's what the Psalmist feels when he's moved to say: "When I look at the sky, which you have made, at the moon and the stars which you set in their places, who am I that you should think about me; who am I that you should care about me?" (Ps. 8.) Paradoxically, the answer over and over is—"Fear not for I have called you by name, you are mine . . . you are precious in my eyes, and honored, and I love you." (Isa. 43.) So fear of God in the sense of awe is an appropriate response to the Creator of the Universe, but this very same God

Fear usually involves a possible threat to one's self-esteem rather than to one's safety



is the one who values and cares about each person.

This has significant consequences, not just for our relationship with God but for our stance toward life. It says to me that our basic sense of self-esteem comes from God, and that if we really believe that, nothing in the world can take our basic sense of self-esteem away.

Not blackmailed by fear.

This means, first of all, that with our basic sense of self-esteem intact, we can no longer be "blackmailed" by fear. Take the question, "What's the matter with you, are you chicken?" If you take the disguise off this, it comes out as a complex cluster of messages. "I'm afraid of loss of self-esteem if I admit when I'm afraid. When you show you are afraid, I am reminded of the fear I have a hard time dealing with myself. So cover up your fear like I do or I will think less of you." If we feel okay about ourselves, this kind of message will not lead us to do what we don't want to do, and we'll be able to see the real issue—the problem the other person has with fear.

Freed to act.

The second thing that having our basic sense of self-esteem intact does is free us up to act in spite of our fear when we really want to. Take the statement "I don't want to hurt her feelings." If you take the disguise off this one, it would likely read: "If I say how I really feel, I'm afraid she will think less of me." But let's assume the stance we've been considering instead. The cluster of thoughts would look something like this: "I value our friendship. To improve our relationship, I need to level with her about some things that bother me. I'm afraid she may find this hard to handle and get really angry or walk away, but the risk is worth it, because honest relationships are important to me." In the first instance, fear leads to inaction which will contaminate the relationship because she'll get some kind of negative message anyway. In the second, fear is part of the action that may well result in a better relationship.

A healthy focus on others.

The third thing that having your basic sense of self-esteem intact does, is to free you to focus more on others in a healthy way—not fearfully as if others were out there as potential supporters or deflaters of your fragile ego, but as other treasured children of God with whom you are privileged to build meaningful relationships.

And so we face some important choices when it comes to fear. We can allow it to function as a kind of demon in our lives, possessing us and pushing us to act in ways that are unhealthy for us and those we

relate to. Or we can use the power of the Biblical witness to help us put it where it belongs—as a natural part of our response to God, as a springboard to action to avert real danger, and as an important resource in building satisfying relationships. □

"Fear not, for I have called you by name, you are mine . . . you are precious in my eyes, and honored, and I love you."

Jean-Claude Lejeune

A GIFT THAT LASTS...

It's that time of year when you are thinking about gifts for confirmation, upcoming graduations, plus always a birthday of a friend. So why not give a gift that will last a year? Make your favorite graduate, birthday friend, or newly-confirmed Christian a gift of YOUTH Magazine. They'll be glad you did! Just fill out the following form and send to YOUTH Magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.

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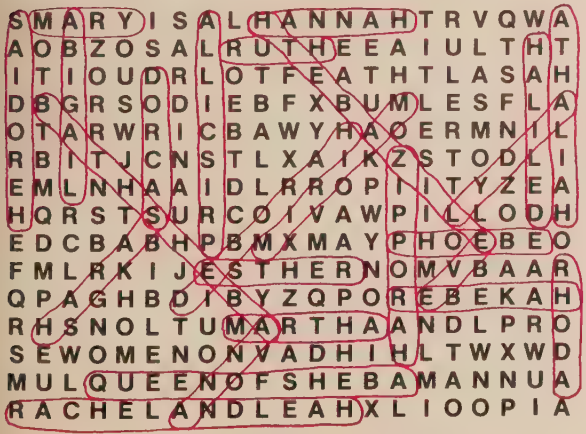
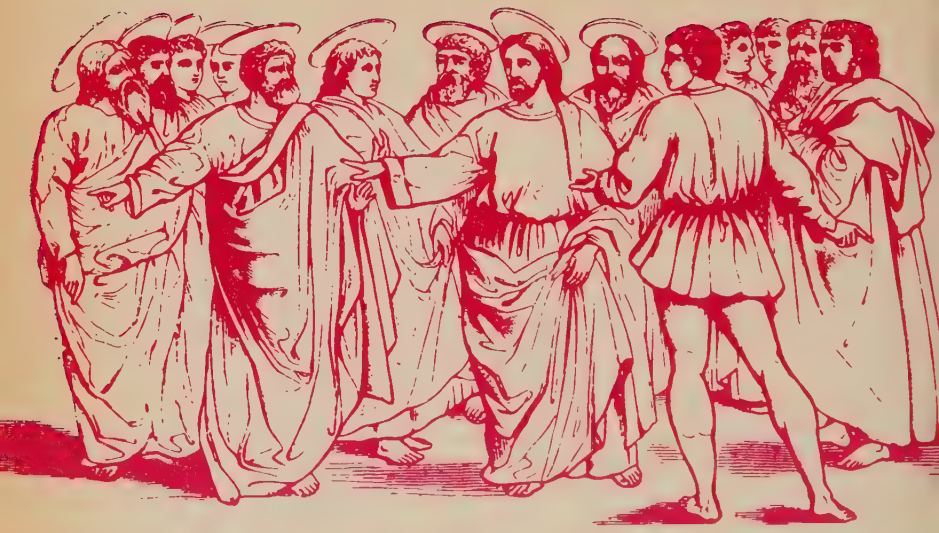
Puzzle answer

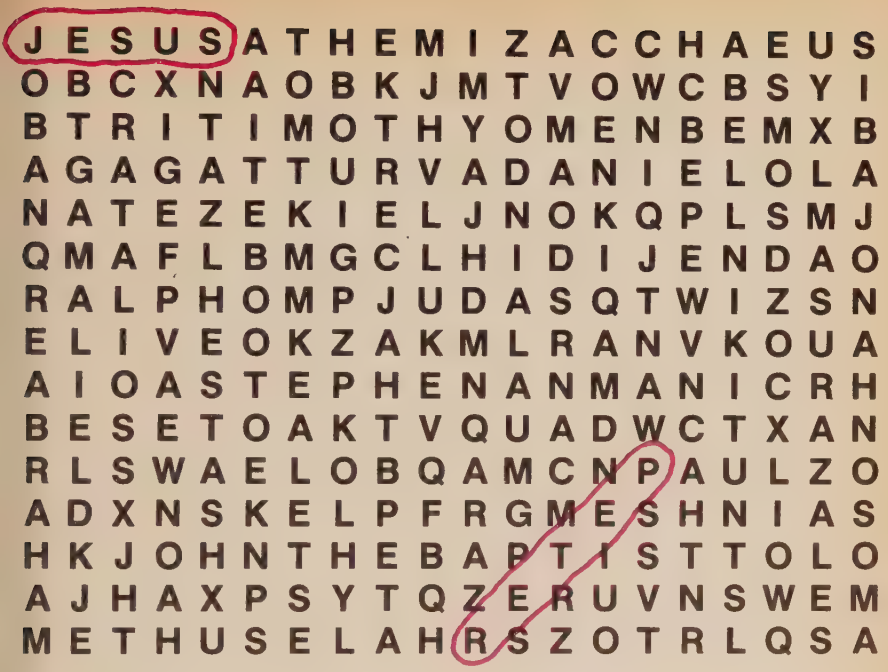
Here are the answers to the February puzzle naming 26 women of the Bible.



Eve
Mary
Ruth
Delilah
Herodias
Esther
Queen of Sheba
Anna
Elizabeth
Martha
Abigail
Bathsheba
Athaliah
Zipporah
Hannah
Phoebe
Sarah
Lydia
Rebekah
Miriam
Deborah
Priscilla
Rachel and Leah
Dorcas
Rhoda



Men of the Bible



Can you find the hidden names of 25 men of the Bible? They can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. These are the clues.

- Known as Christ, "the anointed one" (Mt. 16:15, 16)
- First Christian missionary (Acts 26:12-18; Rom. 1:1-7)
- Law giver (Ex. 19:25; 20:1-17)
- Physician and author (Col. 4:14)
- Raised from the dead by Jesus (Jn. 11:38-44)
- Father of the Jewish nation (Gen. 12:1-3; 17:5)
- Shepherd of Tekoa and a prophet (Amos 7:14, 15)
- Survived the Lions' den (Dan. 6:16-24)
- Betrayed Jesus for money (Mk. 14:10-11)
- Prophet swallowed by a whale (Jon. 1:17)
- Saw a "wheel in the sky" (Ezek. 1)
- His mother was 90 at his birth (Gen. 17:17-19)
- Renowned teacher of Paul (Acts 22:3)
- Merchant of Uz and a patient man (Job 1: Jas. 5:11)
- A man of the desert and forerunner of Christ (Mt. 3:1-12)
- Young musician who killed a giant (1 Sam. 16:23; 17:49)
- Oldest person in the Bible (Gen. 5:21-27)
- Known as Cephas, "the rock" (Jn. 1:40, 41)
- First person to be murdered (Gen. 4:1-15)
- Forgave immoral wife (Hos. 3:1-5)
- Built a large ship (Gen. 6:11-22)
- Last of the Hebrew judges (1 Sam. 3:19-21; 7:15)
- First Christian martyr (Acts 7:56-60)
- Young fellow worker of Paul's (Rom. 16:21)
- Climbed a tree to see Jesus (Lk. 19:1-10)

On the streets of the Hasidic community in Brooklyn, N.Y.

THE "PIOUS ONES"

STORY AND PHOTOS BY SHARON J. WOHLMUTH

The Kingston Avenue subway stop in Brooklyn is like most New York subway stations, with its graffitied cement walls and anonymous commuters waiting to be transported to their destinations.

But there is one major differenc at the Kingston Avenue stop, fo above this underground waste land exists a world incredibl different—a world which, at firs glance, has stopped time. Abov

the rush and din of the rumbling subway trains is an insulated community in a struggle to maintain and preserve religious tradition. This is the world of the Hasidic Jew.

I experienced this cultural transformation, emerging from the "real" world of the subway station into this unique spiritual environment of Crown Heights, N.Y., many times during my three months of living and photographing within this highly religious community. Crown Heights is just one of several Hasidic communities existing in Brooklyn. Located here is the Lubavitch sect which emigrated from Eastern Europe.

"Hasidim" literally means "pious ones," and this translation is the clue to the basis of the Hasidic way of life. There are several forms of Judaism today, consisting of three major movements: Orthodox, Conservative, and Reform. The Hasidim, a small minority movement, are Jews who live the holiest and most pious lives, meticulously carrying out the ancient laws and rituals written in the five books of Moses. Along with the Ten Commandments, are 613 "mitzvahs" or laws which in ancient times were designed to guide the daily existence of all Jews. Today, the Hasidim alone perpetuate all of these prescribed laws in their daily lives. They observe each dictum not only in scrupulous detail, but with great spirit and joy. The modern Jew

Hasidim are Jews who meticulously follow the ancient laws and rituals in the five books of Moses

Hasidic teens don't go on "dates," but meet four or five times with the person who's been chosen by their parents for them to marry.

Ms. Wohlmuth is a free-lance photographer whose thesis for her fine arts degree was a photo project taken in the Crown Heights Hasidic community of Brooklyn.

from the Orthodox, Conservative or Reform movements, continues some of these practices, but, in the process of assimilating into this Western culture, has redefined her on his religious role and practices.

Yuhuda, a French-born Jew of 19, speaks about his life as a Hasidic Jew with great excitement. Continually stroking his full black beard and moving his hands with great fervor, Yuhuda's eyes sparkle as he talks about his faith.

"Being Jewish is a way of life for me. A Hasidic Jew lives his or her life according to the Torah [the Jewish Scriptures] and the Commandments. We know we are Jewish every moment, and everything we do is to serve our Creator. We are always serving God in whatever we do: eating, sleeping, thinking. We are always connected with God. Whatever we do to express ourselves, we do as Jews. We try to elevate the physical and everyday things of life in a spiritual way to prepare the world for the coming of the Messiah." Yuhuda's spirited response and enthusiasm typifies all members of the Hasidic sect.

"It's like you're a plant trying to grow taller and reach towards the sun," adds Raizel. "To have God as your sun, nourishing you and helping you grow is a beautiful feeling. It's the kind of spiritual nourishment we all need." The glow from Raizel's face is as shiny as her lovely long hair. She radiates a special warmth and love I felt with many of the Hasidic women. Raizel is 22 and new to the Hasidic movement. There are hundreds of young Jewish people searching for their own religious identity who have found their way to Hasidic life.

The daily rituals and customs are not an easy lifestyle. The men rise early and begin their prayers. They then go to a special bath which is called a "Mikvah," where they immerse themselves for a spiritual cleansing, a ritual done also by the married women during certain times of the month. This "spiritual cleansing" is a custom dating back thousands of years.

The most dramatic ritual, and one which the male Hasidim share with the more devout members of modern Judaism, is the wearing of "Tefillin," a pair of small black leather cubes inside of which are placed excerpts from the Talmud, the body of Jewish tradition. Attached to these cubes are two leather straps which are bound around to the arm and forehead. This religious article is to symbolize man's binding and unity of heart, mind and body to God. "I begin my day withdrawing from the world and directing my mind and emotions toward a point deep in my heart, where nothing is real, other than being united with God," a young Hasid reveals his innermost thoughts to me, as

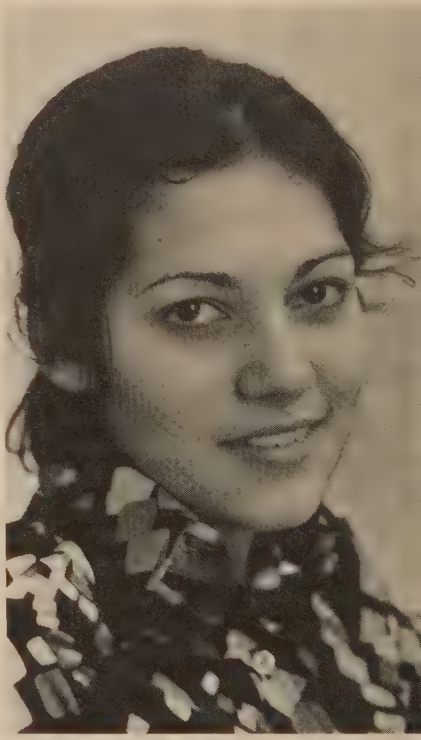
he prepares for the new day. With the Tefillin in place, he is now ready to recite his daily prayers and converse with God.

The atmosphere in the Synagogue is filled with great energy. I would often stop photographing and become entranced with the sights and sounds of the Hasidic men praying. A sea of black coats and hats gently swaying and rocking, everyone deeply involved in his individual prayers. As in all Jewish movements except for the Reform, each man's head is covered with a "Yamulka," or skull cap, in reverence to God as a reminder he is always in God's presence.

One of the most vivid and dramatic sights in the Synagogue is the gathering of all the community to hear the Lubavitch Rabbi, Menachem Schneerson, speak of the many issues concerning Hasidism. I was overwhelmed by the energy, great intellect, and charisma of this man, who is nearing the age of 76. He is called the "Rebbe," and is the most revered figure of the Hasidim. The Rebbe is considered to be, in the opinion of the Hasidim, the leader of the Jewish people. He is also a great religious scholar, speaks at least ten languages and is profoundly knowledgeable in "worldly matters." His discourses last for at least eight hours, during which the entire session is translated and broadcast to many other countries. The men sway and listen intently to the words of the Rebbe—while the women, separated in a balcony above, strain to hear and see their great leader.

The separation of the sexe

"The home is a temple and a woman must maintain the purity and sanctity of it for her family."



Tilla Henya, 19, believes that a woman should provide a loving religious atmosphere for her children.

extends to all facets of life, even the Synagogue. The Hasidim feel that the separation of men and women in a social situation will maintain a certain kind of purity of spirit. I quickly learned never to extend my hand when being introduced to a man, or to innocently touch a male friend's arm.

The woman's role in the community has been an accepted reality. In the secular world, the Hasidic woman's place in the community would be considered "second class," but as I spoke to several women, they clearly defined their role in the home as most important and sacred. Though the women's participation in the Synagogue is practically non-existent, and her education emphasizes the religious maintenance of the home, she feels her role as a wife and mother compliment her husband's participation in the Synagogue. Tilla Henya, a lovely woman of 19, states her feelings in a beautiful way, "The home is a temple, and a woman must maintain the purity and sanctity of it for her family. She must provide a loving and religious atmosphere for her children, so they will continue to grow and prosper in a Jewish way." Raizel also comments, "I feel the roles of Hasidic men and women are very distinct, yet equal. The beauty of them separately is what makes them so pure and lovely together. It is a beautiful blend of spirit which makes for a harmonious home." As different as their attitudes are from those evident in the secular world, they are doing something right, because divorce is an almost non-existent phenomena among Hasidim.

Jewish dietary laws are very strict, and it is a continual job for the woman to keep her home kosher, which involves separating all meat and dairy products, both in preparation and eating—including two sets of utensils, pots and dishes. The married Hasidic women cover their hair either with a wig or kerchief, a law which, similar to the men, demonstrates modesty and is a reminder of their reverence to God.

The warmth and affection I felt with these women will always be remembered. There was truly a feeling of love and concern that I have never experienced before. I always treasured the quiet moments sitting in the kitchen of a Hasidic home, sipping tea and talking to my new friend, who is a woman, wife, mother, and a Hasidic Jew. There is a serene and gentle quality to her, but also a vibrancy and awareness which sets her apart from other women I have met.

The community is constantly visited by Hasidim from all over the world, and is the nucleus of learning and studying Talmudic law. The young boys study the

minimum of a regular high school curriculum. The emphasis is on religious study, with rigorous and disciplined learning habits. The young men spend long hours poring over religious books and listening to the teachings of the Rabbis. Rarely do they watch TV or go to the movies. Occasionally, I would see a group of boys playing tag with the same playfulness of any other young mischievious boys. Their incredible appetite for knowledge continues throughout their lifetime. It is a common sight to see old men, with long flowing white beards, deeply immersed in a prayer book.

"To study the Torah and inspire other Jews is our commitment. A lifetime is devoted to Talmudic study, but even that is not enough time," Yuhuda states most emphatically.

My experiences in the community were rich in diversity. I will never forget the first time I saw a wedding celebration. After an unusually different but beautiful ceremony, I entered the dinner hall to find, to my amazement, that the men and women were separated by a long wall of partitioning, each group dancing joyously to loud, moving, Hasidic music. The women danced in circles with other women, and the men formed wildly moving chains with each other. It was an incredible sight. Sometimes a glance

"We are always serving God in whatever we do: eating, sleeping, thinking. We are always connected with God."

was stolen through a crack in the partition to see one's husband or fiance.

There were countless moments when I felt the spirit and vitality of the Hasidic people. Some of the most memorable times were spent in quiet conversations with Hasidic Rabbis. We not only talked about religion, but of matters concerning everyone. They expressed their feelings and concern for world peace and understanding.

Finally, I was able to experience one of the holiest of days, the Sabbath. From twilight on Friday to Saturday evening, the hectic pace of everyday living is halted. All work is stopped, and it is a time for the mind and body to rest and reflect; a time for the enjoyment of family and friends, and spiritual growth. A large dinner is prepared in advance, and many guests surround the table. The men sing and chant, and old Hasidic tales are told. My photographing was prohibited, as even the slightest task of striking a match is also forbidden. Erich Fromm, in *You Shall Be As Gods* states the

concept of the Sabbath in this way:

"Rest in the sense of the traditional Sabbath concept is quite different from 'rest' being defined as not working. On the Sabbath . . . man is fully man, with no task other than to be human." By ceasing to work, man is free from the chains of time.

In the case of the Hasidic Jew, this chain is a direct connection to his or her ancestors of thousands of years past, and each day a new link is added. As others rush toward the future, the Hasidim remember that God's glory is present in every moment of creation. Like their ancient predecessors, they continue to believe that their piety and careful adherence to the ancient laws is a dialogue with God, through action and words, which at once demands and pleads that their Messiah will still come, and the world should be a better place. □

Hasids work hard in the marketplace to earn a living for their families; nevertheless, God comes first—each day begins and ends with prayers and other rituals.

The men swarm into the synagogue to hear the "Rebbe" who is considered by the Hasidic community to have qualities more rare than those of any Rabbi. The Rebb soul is felt to be closer to God than other men's souls, so each one wants to be as close him as possible. Women watch from a separate room, out of sight of the men.

At a wedding, a partition separates the men and women, but the singing and dancing goes on. According to ancient custom, most Hasidic women have their hair shorn upon marriage and keep their heads covered thereafter with wigs and kerchiefs. And even the youngest males, fulfilling God's command in Leviticus 19:27, wear earlocks.

At their own self-supported schools, Hasidic children study the 613 mitzvahs, or laws, and the Ten Commandments, that were given by God to the Jews of Moses' day. To meet New York state educational requirements, they also study English, math and social studies. Throughout their lives, the Hasidic men continue to study and master Jewish laws in their daily lives.

The "Tefellin" is a pair of small cubes containing excerpts from the Talmud—one worn on the head and one on the arm, connected by leather straps. They symbolize the binding and unity of a person's heart, mind, and body to God.

ROCK GODS
By Dennis Benson

DO YOUR OWN THING
(Creative arts rules)

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A decision for all

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MEN OF THE BIBLE
A word puzzle

HASIDIC JEWS
By Sharon J. Wohlmuth